



Moral Courage

It Was Nothing...
It Was Everything:
Reflections on the
Rescue of Jewish
Fugitives in Greece
During the Holocaust

Teacher's Guide

"...Highlighting acts of moral courage by individuals or groups who have helped to change the events within their community or country."

The Foundation for Moral Courage,
in partnership with South Carolina ETV,

presents

Moral Courage

A seven-part series
“highlighting acts of moral courage
by individuals or groups
who have helped to change
the events within their community or country”

It Was Nothing...It Was Everything: Reflections on the Rescue of Jewish Fugitives in Greece During the Holocaust

Teacher’s guide developed by
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Suggested Grade Levels
5th–12th

Subject Areas
Social Studies, U.S. History, World History,
Language Arts, Character Education

Moral Courage

Moral Courage identifies ordinary people who became extraordinary through their acts of great personal courage, and underscores the importance of a shared commitment to universal human values. These seven television documentaries focus on the unique lifesaving stories of rescue extended to Jewish fugitives during the Holocaust period.

The series consists of the following programs.

TREASON OR HONOR

(1998) *Narrated in English by Uta Hagen and in German by Anna Rosmus.*

This program introduces six German nationals, recognized by Yad Vashem, who found it possible in the center of Nazi tyranny to hide and protect German Jewish fugitives. Why they accepted the risk of defying German law is as important to understand as how they rescued these people. [28 minutes]

IT WAS NOTHING...IT WAS EVERYTHING Reflections on the Rescue of Jewish Fugitives in Greece During the Holocaust

(1997) *Narrated by Irene Papas.*

Highlighting the almost total destruction of Greece's Jewish community, this program offers dramatic archival footage and Ladino music to complement interviews with rescuers and a few who were rescued in Thessaloniki, Athens, Crete, and in other important locations. [29 minutes]

ZEGOTA: THE COUNCIL FOR AID TO JEWS IN OCCUPIED POLAND, 1942–1945

(1997) *Narrated by Eli Wallach.*

This is a story of the desperate plight of the Jews of Poland and the conditions of terror under which Zegota rescuers tried to help. Zegota participants, Jewish survivors, and Polish and Jewish historians recall and reflect on the unparalleled crime of genocide committed by Nazi occupation forces, and on the extraordinary courage of people who risked—and some of whom sacrificed—their lives trying to save some Jewish fugitives. [28 minutes]

A DEBT TO HONOR

(1995) *Narrated by Alan Alda.*

In spite of the fact that Italy was allied with Nazi Germany until its surrender to the Allies in September 1943, 80 percent of Italy's Jews survived the Holocaust. Many found safety and friendship with the clergy and others with ordinary citizens, both groups becoming heroic through their far-reaching rescue efforts. [29 minutes]

RESCUE IN SCANDINAVIA

(1994) *Narrated by Liv Ullmann.*

Thousands of Danes and Norwegians found it possible to guide Jewish fugitives across their borders to safety in Sweden. Raoul Wallenberg's and Count Folke Bernadotte's stories of rescue are told in this film, along with the unique story of protection extended by the government of Finland to its Jewish community while that country was allied with Nazi Germany in their common war against the Soviet Union. [55 minutes]

ZEGOTA: A TIME TO REMEMBER

(1992) *Narrated by Sy Rotter.*

The highest percentage of almost 20,000 "righteous gentiles" honored by Yad Vashem, the Holocaust Remembrance Museum in Israel, for their having rescued Jews during the Second World War are Polish. Their efforts are highlighted in this program, which includes an epilogue by Jan Karski. [52 minutes]

THE OTHER SIDE OF FAITH

(1991) *Narrated by Sy Rotter.*

In the town of Przemysl, Poland, it was possible, even under the strictest Nazi occupation regulations, for a 16-year-old Polish girl and her younger sister to successfully hide and nurture 13 Jewish fugitives—men, women, and children—for over two years. This is their inspiring story. [27 minutes]

How to Use This Guide

Guide Components

- **Pre-Teaching Material**
 - People
 - Places
 - Vocabulary
- **Timeline: Important Events of World War II**
- **Historical Background**
- **Maps**
- **Video Synopsis**
- **Classroom Activities**
 - Participatory Lessons
 - Classroom Discussion
 - Handouts
- **Selected Resources**
 - Bibliography
 - Videos
 - Web Sites

Moral Courage is delivered in seven programs. The guide for each program contains the components pre-teaching material, historical background, video synopsis, and classroom activities. Some programs contain specific bibliographies, videos, and Web entries. The instructor may use these components in a variety of ways.

- To provide a map through the program, as the pre-teaching material is organized in the order in which it is viewed or mentioned.
- To guide student viewing of the program. A written outline for students to follow can keep them focused and enhance student understanding.
- To assure that students are paying attention to the programs by having them listen for and define/identify the content of these sections, as basic factual questions do not do enough to challenge students' higher-order thinking skills.
- To set up the scenes and provide historical background for the lesson before viewing.

Note that the classroom activities and the classroom discussions for each program contain activities that may be used with many of the other videos.

The selected resources—bibliography, videos, and Web sites—can be used by both the instructor and the students. These are *selected* and are not meant to be all-inclusive.

Parts of this guide are taken wholly or partially from discussion guides prepared by the Anti-Defamation League (ADL) for The Foundation for Moral Courage. Those parts are in italics.

It Was Nothing...It Was Everything: Reflections on the Rescue of Jewish Fugitives in Greece During the Holocaust

This is a collection of unique stories told by heroic Greek individuals who helped Jews survive the Second World War. It is cast, as it must be, against the tragic loss of most of Greece's Jewish population. That some Greek Jews were saved through the moral courage of other Greek citizens cannot change the fact that, as in the other German-occupied countries of Europe, there simply were too few rescuers. Nevertheless, since 1953, the government of Israel has properly bestowed upon the individuals of Greece—among those of other European nations—who risked their lives to help Jews, the title "Righteous Among the Nations" and has included them in its Holocaust memorial, Yad Vashem. The efforts of the 200 Greeks so honored are and will remain a small but vital beacon of hope in the dark memory of the persecution of Greek Jews during World War II. But, with this honor, their efforts will also remain an essential reality to the continuity of Jewish life in Greece.

Pre-Teaching Material

People (in the order viewed and/or mentioned)

Stratis Xirouhakis: Owner of winery; his family hid a Jewish family.

Maria Kotsovou: Her family stayed at their summer home to hide two Jewish families.

Vasilis Persidis: Greek partisan; helped Jews escape.

Elkana Tsezanas: Tells the story of being hidden on the island of Zakynthos.

Mayor Loukas Karrer and Archbishop Metropolitan Chrysostomas: Gave their names to the Nazis rather than give Jewish names.

Archbishop Damaskinos and Police Chief Angelos Evert: Produced false papers for Athenian Jews to protect them from the Nazis.

Bishop Meliton: Conveys the story of Athens rescue.

Rabbi Moshe Passah: Chief rabbi of Volos; sought and received help.

Metropolitan Ioakim: Assisted by the German consulate; warned Passah.

Dimitri Tsilividis: Recounts the story of saving the Volos Jewish community.

Nikilaos Artzomanides: His Christian family hid the Magrizos family in a monastery in the mountains.

Leon Magrizos: Speaks of the rescue of his family by the Artzomanides family.

Stavros Diamantis: Assisted four Jewish families that came to his small village.

Marika Paraskevaides: Tells her story of escape from Salonika (now Thessaloniki).

Dimitrus Amos: Saved Marika from being transported to a death camp.

Stratos Paraskevaides: Farm worker who befriended Marika and Dimitrus; later married Marika.

Places (in the order viewed and/or mentioned)

Thessaloniki (Salonika)

Island of Crete

Hania

Argos

Evvoia

Khios (island and village)

Cesme, Turkey

Zakinthos (island and village)

Ionian Sea

Athens

Volos

Salonika (Thessaloniki)

Veroia

Vocabulary (in the order used in the video)

Greek partisans

Consulate

Monastery

Jerusalem of the Balkans

Killing centers

Synagogue

Yad Vashem

Timeline: Important Events of World War II

- 1921 July 29:** Adolf Hitler becomes the leader of the National Socialist "Nazi" Party.
- 1930 September 14:** The Germans elect the Nazis; it is the second-largest political party in Germany.
- 1933 January 30:** Adolf Hitler becomes the chancellor of Germany.
March 12: The first concentration camp opens at Oranienburg, outside Berlin.
March 23: The Enabling Act gives Hitler dictatorial power.
April 1: Hitler orders the Nazi boycott of Jewish-owned shops.
May 10: The Nazis burn books.
June: The Nazis open the Dachau concentration camp.
July 14: The Nazi party is declared the only party in Germany.
August 19: Adolf Hitler becomes the führer of Germany.
September 15: The Nuremberg Laws take away Jewish legal rights.
- 1936 February 10:** The German Gestapo is above the law.
March 7: German troops occupy the Rhineland.
- 1938 March 12/13:** Germany announces "Anschluss" (union) with Austria.
October 15: German troops occupy the Sudetenland; the Czech government resigns.
November 9/10: Kristallnacht (The Night of Broken Glass)
- 1939 March 15/16:** Germany takes Czechoslovakia.
September 1: Germany attacks Poland from the west; the Soviet Union attacks Poland from the east.
September 27: Poland surrenders to Germany.
October: Germany begins euthanizing the sick and disabled in Germany.
- 1940 April 9:** Germany invades Denmark and Norway.
May 15: Holland surrenders to Germany.
May 28: Belgium surrenders to Germany.
June 10: Norway surrenders to Germany.
June 14: The Germans enter Paris.
July 10: The Battle of Britain begins.
October 7: German troops enter Romania.
- 1941 April 17:** Yugoslavia surrenders to Germany.
April 27: Greece surrenders to Germany.
June: German SS Einsatzgruppen begin mass murder of Polish Jews.
July 31: Göring instructs Heydrich to prepare for the Final Solution—the murder of all European Jews.
September 1: Germany orders Jews in Germany to wear yellow stars.
September 3: The first experimental use of gas chambers at Auschwitz occurs.
September 19: The German army takes Kiev.
- September 29:** The German army murders 33,771 Jews at Babi Yar, near Kiev.
- December 11:** Germany declares war on the United States.
- 1942 January 20:** The Wannsee Conference to coordinate the "Final Solution of the Jewish Question" convenes.
June: Mass murder of Jews by German forces, by gassing, begins at Auschwitz.
July 22: Deportations from the Warsaw Ghetto to German killing centers begin; the Treblinka death camp opens.
- 1943 February 18:** The Nazis arrest White Rose resistance leaders in Munich.
April: Jewish resistance in the Warsaw Ghetto begins.
May 16: Jewish resistance in the Warsaw Ghetto is crushed by German troops.
June 11: Himmler orders the liquidation of all Jewish ghettos in Poland.
- 1944 June 6:** D-Day landings.
July: The Polish army-led uprising against the German army begins in Warsaw.
July 24: Soviet troops liberate the first concentration camp at Majdanek.
August 4: Anne Frank and her family are arrested by the Gestapo in Amsterdam, Holland.
August 25: Liberation of Paris.
October 2: The Warsaw Uprising ends as the decimated Polish Home Army surrenders to the Germans.
October 30: The gas chambers at Auschwitz are used by the Germans for the last time.
December 17: German Waffen SS murder 81 U.S. POWs at Malmedy.
- 1945 January 26:** Soviet troops liberate Auschwitz.
April 12: The Allies liberate Buchenwald and Bergen-Belsen concentration camps.
April 29: The U.S. 7th Army liberates Dachau.
April 30: Adolf Hitler commits suicide.
May 7: Germany signs an unconditional surrender to the Allies.
May 8: V-E (Victory in Europe) Day.
August 6: Hiroshima, Japan, is the target of the first atomic bomb.
August 9: Nagasaki, Japan, is the target of the second atomic bomb.
August 15: The Japanese government surrenders; V-J (Victory over Japan) Day.
September 2: The Japanese sign the surrender agreement.
October 24: The United Nations is officially born.

Historical Background

Claiming 5,000 persons in all, Greek Jewry today might be considered an insignificant fragment of the total world population. Two thousand years ago, however, one-tenth of the vast Roman Empire's inhabitants were Jews—the great majority of whom lived in cities that had been founded by Alexander the Great or his successors, or that had been built by the Romans in accordance with Greek urban planning thoughts. From that ancient world in the area that is now called Greece, modern post-Exilic and Rabbinic Judaism developed through the fall of Rome, the Germanic and Islamic invasions, and the rise and fall of the Byzantine and Ottoman Empires. As recently as the turn of the 20th century, the Jewish population of the port city known as Thessaloniki was so large and influential that commerce in the city came to a standstill on the Sabbath and Jewish holidays.

Although the Jewish population of Greece began to decline at the time of the First World War, the Nazi deportation and systematic killing of Greek Jews during World War II was an unprecedented catastrophe that very nearly eliminated Jewish life in Greece. Thanks in part to the safety extended by the Greek resistance movement, the ability of some Greek Jews to survive the death camps, and the courage of non-Jewish Greek citizens who sheltered Jews fleeing from Nazi persecution, some Greek Jewry survives to this day.

The Jewish presence in ancient Greece dates at least to the beginning of the fourth century B.C.E. By the first century B.C.E., there were few cities in the Roman-dominated Hellenic world in which Jewish communities could not be found.

With the 11th century came the first three European Crusades to liberate Jerusalem from Moslem control. The Fourth Crusade attacked Constantinople in 1204, but with the recapture of Constantinople, the Eastern Byzantine Empire recovered. The emperor extended an invitation to the Jewish communities of the empire to come to Constantinople and Salonika to help revitalize the economies of these cities. A new atmosphere of toleration towards Jews evolved and, when anti-Jewish violence erupted in Spain and Portugal over a century later, Jews from those countries found safety in the East.

By 1389, the Ottomans had subjugated almost all of the Balkans, and their empire extended to the Danube River. In 1453, they took Constantinople, and Ottoman rule was to have a profound and, in many ways, beneficial influence on Jewish life in the lands under their control, which later became modern Greece. In 1492, the brutal Inquisition conducted by the Catholic Church in Spain resulted in the expulsion of Spain's entire Jewish population. The reigning Turkish sultan welcomed the exiled Jewish refugees as a skilled and well-educated workforce that could repopulate the territories conquered by his Moslem armies. Jews were given the freedom to govern themselves and to pursue their commercial ambitions. Salonika became the hub of religious learning for the Jews of the Balkans. It was renowned for its rabbis and printing presses, and soon developed as a center for the study of Torah and Kabbalah.

The new Greek State, recognized in 1823, consisted only of part of mainland Greece and some islands. Greece pressed for more—seeking to incorporate all lands inhabited by Greek-speaking peoples. Greece liberated Macedonia and Thrace. Along with Macedonia came its principal city, Salonika, which, as of 1915, boasted between 80,000 and 100,000 Jewish inhabitants—over half the city’s population.

Life began to change for the Jews of Salonika as Greece sought to exert control over the newly incorporated lands of Macedonia and Thrace. King George I of Greece assured the city’s Jews that their civil rights would be protected by law under Greek rule—thereby making “monarchists” out of most members of Greece’s Jewish population—but violent anti-Jewish riots did erupt periodically in Salonika.

The conclusion of the First World War in 1918 did not bring an end to border clashes between Greece and Turkey. By 1925, over 2 million people had been transferred as refugees among Greece, Turkey, and Bulgaria. New laws were implanted for Salonika that favored the new Greek arrivals, thus exacerbating the social tensions and economic difficulties that the city’s Jews were then experiencing.

Greece was dragged into the Second World War in October 1940, when Mussolini’s forces invaded Greek territory through Albania. The government conscripted every able-bodied male, and close to 13,000 Jews entered the Greek army. The first Greek officer to fall in battle was Mordecai Frizis, a Jew from Chalkis who became a hero to both Greek Jews and non-Jews alike. Even the Greek dictator Metaxas praised the Jewish soldiers for their courage in combat. By the time Greek troops had forced the Italian army back into Albania, six months after their invasion, the percentage of Jewish casualties in the Greek army was nearly three times that of non-Jewish soldiers.

German forces came to Italy’s aid in April 1941, and the Greek army was no match for Hitler’s mechanized forces. The Nazis attacked on April 6, 1941, and finally took Crete by May 28, 1941. Germany then maintained control of the area surrounding Salonika, where it is estimated that 50,000 Jews remained. The Germans placed Thrace and its 6,000 Jews under the control of Bulgarian troops and Italy had an estimated 13,000 Jews in its zone of occupation. The German occupation touched off a wave of theft and vindictive destruction of Jewish property by Greek collaborators, generally orchestrated by the Nazi invaders. Jews were soon deprived of their wealth, confined to ghettos, and often forced into labor battalions. Under these conditions, starvation, typhus, and exhaustion cost many their lives.

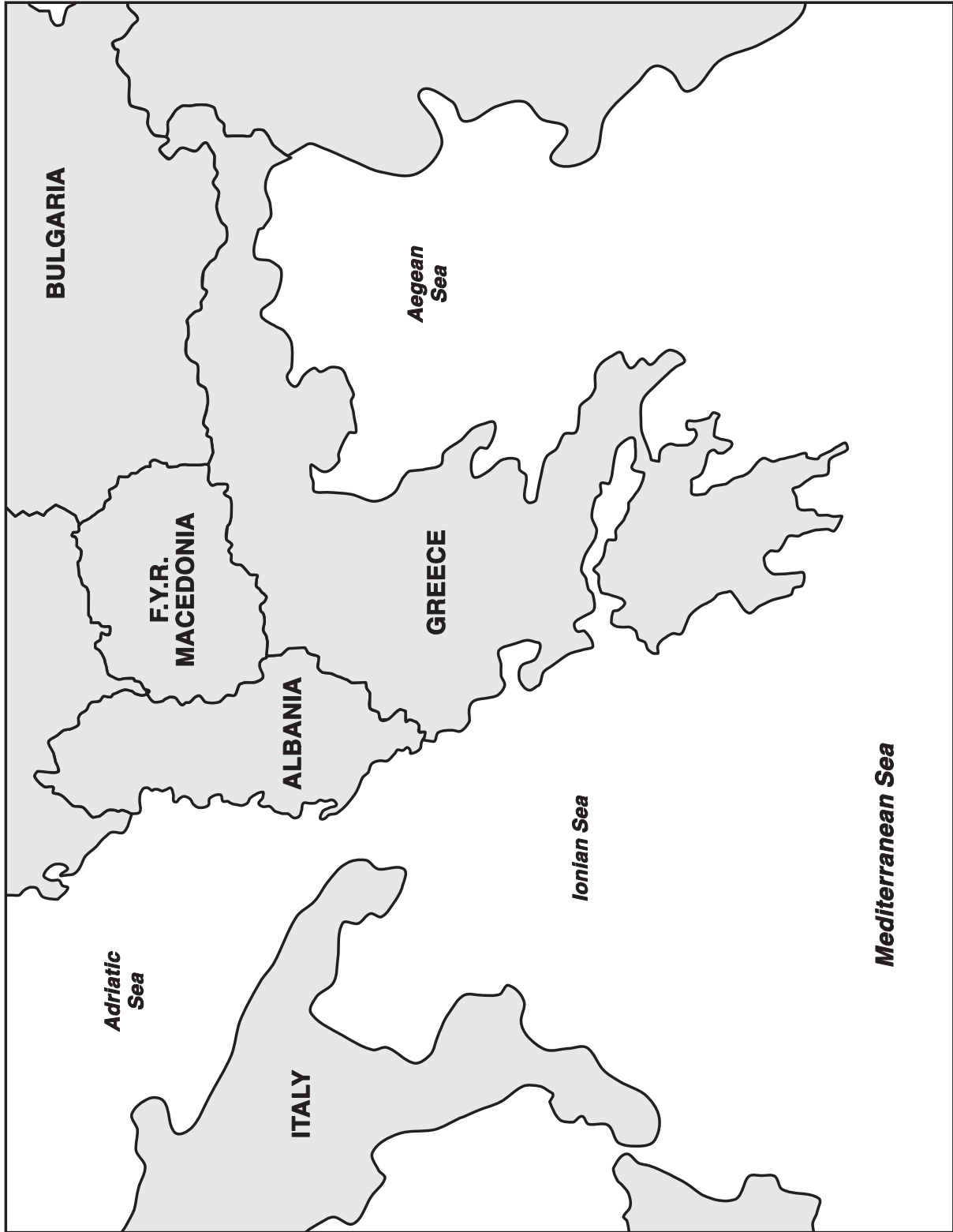
The worst was yet to come. On March 15, 1943, the Germans began to deport the Jews of Salonika to the German-run death camps in Poland. Within six months, virtually all of the city’s Jews had been killed in Auschwitz and Birkenau. Jews living in the central and southern regions of Greece had the best chance of survival. During the period in which the Italians controlled these areas, they extended Jews limited protection that allowed them to

live more or less normal lives. With the surrender of the Italians to the Allies in September 1943, the Germans moved swiftly to capture and deport to their deaths all the Jews that they could find in formerly Italian-controlled territory. Two important factors hindered this ruthless operation: the Greek resistance movement, which helped those Jews who had the ability to escape to the mountains of what it called "Free Greece"; and ordinary citizens—including members of the police and the Orthodox Church—who risked their own lives to shelter Jews.

While 87 percent of Greece's Jews died during the Holocaust, 10,000 to 12,000 survived, including approximately 2,000 who were liberated from German killing centers at the end of the war. Between 3,000 to 4,000 Jews, including the chief rabbis of Athens, Volos, Larisa, and Zakynthos, found safety with the Greek partisan movements. As many as 5,000 Jews survived in hiding, protected by friends or generous strangers. These included Greek police who forged identification papers and bishops who registered false baptisms, which resulted in some Jews being able to pass as Greek Orthodox. At the conclusion of the war, many of the surviving Jews returned to their places of origin to begin the process of restoring their communities, an activity that received the dedicated assistance of the Greek government at the time and that continues to this time.



GREEK CITIES



GREECE and EUROPE

Video Synopsis

“It Was Nothing...It Was Everything: Reflections on the Rescue of Jewish Fugitives in Greece During the Holocaust” opens at the memorial honoring the martyred Jews of Thessaloniki. After a brief recounting of Jewish life in Greece, interviews and archival footage are used to tell the stories of a few of the Greek rescuers. From the island of Crete, to the mainland, to the smaller Greek islands, to countless villages, Greek partisans, farmers, fishermen, political and religious leaders risked their lives because “Nothing else could be done....We had to help them.”

Entire Greek families united to hide one or more Jewish families from Nazi deportation and death. From families helping other families, the story shifts to the exploits of Greek partisans moving fellow Greeks, who happened to be Jewish, over land and sea to Turkey and relative safety.

The bravery of the mayor and the Greek Orthodox archbishop on the island of Zankinthos, who turned in their own names to the Nazis rather than turn over their countrymen, is detailed. The harassment imposed by the Nazis on the Jewish population is also discussed.

In Athens, it is a city official—the chief of police—and the archbishop, and, in the city of Volos, Metropolitan Ioakim and the German consulate working together to save hundreds of Jewish lives by defying the Nazis with false papers and early warnings.

As Jews fled the cities, Christians living on farms hid their Jewish friends, and now say, “It was nothing.” Again, as more Jews fled the cities, entire remote fishing villages joined in silent bonds to protect the families that arrived at their doors.

But not all Greek Jews were able to escape the Nazis’ “Final Solution.” In and around Salonika, 65,000 Jews were gathered and transported to killing centers in Poland and Germany. The story is told of one young girl who was given a “second birth” as her parents helped her escape from the train station with a friend. She was hidden on a farm in a small village that kept the secret well. Marika Paraskevaides later married her rescuer.

This story of Greek rescue ends with a look at the restoration of a historical synagogue in Veroia and some of the area at Yad Vashem dedicated to the almost 200 Greek nationals named Righteous Among the Gentiles for their courage and humanity.

Classroom Activities

Participatory Lessons

- Before viewing, use the map handout to locate the sites mentioned in the video, review the vocabulary words, and give students the names mentioned in the program. Use the timeline and historical background to set the stage for the video. This preparation will broaden students' viewing experience.
- Throughout the video, one can hear the rescuers saying, "Of course we helped the Jews, there was nothing else to do." As students watch the video, ask them to record how many times this theme is shared. Also have them record the various reasons given why "there was nothing else to do."

Divide students into groups and have each group succinctly write the essence of the reason on a different colored piece of construction paper. Double-stick these to the front or side classroom board, spacing them evenly apart. Ask all of the students to stand in front of the reason that most resonates with them—forming a human graph. Let each student record this data. You may stop here, allowing students to graph or chart the data and discuss the implications of their choices. Or, you may ask them to move to what they believe would be their second, then third, etc., most compelling reason and again gather the data. This allows another set of graphs or charts to be generated.

Discuss why a particular reason resonated with a student personally and with the largest number of students.

- Ask the class to discuss or write about the circumstances that would have to be present to move them toward acts of moral courage, even in the face of death. Are there events in their lives today that could call for an act of moral courage, even if death were not the consequence?
- *Faces from the Greek Resistance: Memory of Death, Memory of Life*, a photography exhibition by Johanna Weber, may be found at <http://www.photography.gr/gallery/weber/>. Ask students to look at the exhibit and read the stories of various Greek resisters. How do these stories of Greek resisters differ from those students have previously read or watched on video? How are they similar? Use a thinking map or diagram to show where there are differences and where there is overlap.
- Make a "Double-Bubble Thinking Map for Comparing and Contrasting." Start the page with two circles spread apart. In one circle, write "Greek Experience" and, in the other, write "European Experience." Allow students to add bubbles recounting the experiences attached only to one side or another or to add a bubble that is

attached to both. Construction paper that has been double-taped to the board, with lines drawn in between, also works well here.

- Nikos Stavroulakis, one of the founders and directors of the Jewish Museum in Greece from 1977 until 1993, translated and wrote the introduction to the book *Athens-Auschwitz*. The book was written by Errikos Sevillias, a survivor of the Nazi death camps, and was found among his papers when he was struck and killed by a motorcycle in 1974. The introduction may be found at <http://www.greecetravel.com/jewishhistory/>. Other sites available to assist with this assignment are The Simon Wiesenthal Center multimedia presentation at <http://motlc.wiesenthal.com/pages/t027/t02721.html> and the Jewish Museum of Greece at <http://www.jewishmuseum.gr/>. Working in groups or separately, ask students to read this information and to create a detailed timeline of the fall of Greece in World War II. Also create a list of Greek rescuers and their deeds. Focus especially on those rescuers not mentioned in this video.
- Ask students to research the overarching tenets of the Greek Orthodox faith. What has been the relationship between Greek Orthodoxy and Judaism—before WWII, during WWII, and after?
- What is happening to the remnants of the Jewish communities in Greece today? What is the forecast for a continued Jewish presence in Greece?

Classroom Discussion

- Discuss this quote:

We should never allow ourselves to become cynical. We should always keep the conviction that each of us, in his or her own way, can make a difference.
(Comment attributed to Vaclav Havel, president of the Czech Republic, during his imprisonment under his country's Communist regime.)
- Define the difference between “right” and “wrong.” Are there some actions on which all of us would agree that could be placed in one category or another? If so, how do we know? Did we learn this? If we did, where and when did we learn these distinctions?

Selected Resources

Bibliography (specific to the Greek Experience)

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Video

Farewell, My Island

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